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TWO SERMONS PREACHED IN The Parish Church of St. *Giles* in the Fields, by way of preparative upon the Articles of the Creed.

By *William Haywood*, Doctor of Divinity, and Rector of the said Church.

Published at the request of divers the Inhabitants of the said Parish.

LONDON:

Printed by *I. O.* for *Henry Seile*, and are to bee sold at his Shop in Fleet-street, over against Saint *Dunstanes* Church-yard. 1642.

BIBLIOTHECA BODLEIANA

TO
HIS VERY LOVING NEIGHBOVRS AND BRE-thren in CHRIST; The Inhabitants of Saint *Giles* in the Fields.

WHat was by me intended onely for your hearing, is now at the request of many of you, exposed to publike reading. Wherein, as I have yeelded to satisfie your desire, even against mine owne liking, so I trust, you will satisfie mine, in testifying as occasion serves, how unwillingly I was perswaded to it. Not that I envie the publike benefit, or shun to have knowne to all Congregations, what I deliver

in one; but that ſo many excellent works in this kind already extant, makes mee aſſured there is little need of mine, nor can I thinke theſe poore weekly labours in any ſort meet for ſo generall a view as they are now offered to; nor can I ſee in them wherefore they ſhoula be preferred before other of their fellowes: yet leſt I ſhould be wanting in any thing that might further your ſpirituall proficiencie, I have denied mine own judgement to ſerve yours, beſeeching Almightie God it may do that good to you and all Readers, which you beleeve, and I earneſtly pray for.

Yours in Chriſt Ieſus.

W. H.

THE FIRST SERMON.

And now abideth Faith, Hope, Charity; these three, but the greatest of these is Charity.

HAving in an Annuall course gone through the severall Epistles and Gospells, well nigh for every Sunday in the yeare; I have thought it expedient this present yeare to change my course, and to treat of the maine foundations of Religion, consisting in the Articles of our Beleefe, the Lords prayer, and the ten Commandements. An Argument necessary for the instruction of the more ignorant, usefull to confirme the faith of the more knowing; expedient to edifie, and regulate the manners of all. It hath bin said by great Divines of our own Church, that numbers of our people reape not the benefit of our Preaching, they might for want of due Catechizing. and it hath bin observed, that Catechizing, where it hath bin too low and child-like, without piercing the grounds of divine Mysteries. without teaching the ordinary sort somewhat more then they know, hath bin as much despised; I shall therefore endeavour, so to joyne preaching and Catechizing together, that the simpler sort may not be neglected, but perceive plainly the substance of what they are to learne: nor yet the more knowing sort forgotten, but instructed in things they ought ever to remember, nor either sort left unedified, by dealing onely with points of Doctrine, and drawing nothing to application, but that the mysteries of faith be so handled, that w also

ſtill extract out of them Rules of good life, and precepts of good life alſo accommodated, that they may more and more ſerve to build us up in our moſt holy faith; in which enterprise I ſhall deſire the benefit of your Prayers to our heavenly Father to aſſiſt mine, that I may goe through with this intendment profitably, according to my deſire. At this time I have choſen by way of Preface, to treat of the three great Vertues in common, whereupon Religion is founded: to wit, *Faith*, *Hope*, and *Charity*. Hereafter as God ſhall enable me in particular of the ſumme of our faith in the Creed, the ſumme of our hope in the Lords prayer, and the ſumme of our Charity in the ten Commandements. But at preſent in generall onely, that yee may underſtand how theſe three Vertues are connected together, and in what order of eſtimation to bee accounted; *Now abide theſe three, Faith, Hope, and Charity; but the greateſt of theſe is charity.*

The whole Chapter out of which this Text is taken, is nothing but a commendations of Charity, from the beginning of it to the end. And this Verſe being the concluſion of the whole Chapter, ſeems to the higheſt reach of commendations. For after the Apoſtle had commended Charity from the neceſſity of it; *Though I ſpeake with the tongue of men and Angels, and have not charity, I am nothing.* And then from the excellent properties of it, *Charity ſuffereth long, and is kind, &c.* And thirdly, from the perpetuity of it; *Charity never falleth away, &c.* In the fourth and laſt place, he compares it with the higheſt and moſt neceſſary graces belonging to a Chriſtian, *viz.* Faith and Hope, which onely may ſeeme (in any mans judgment) to challenge equality with it. And yet here in this Verſe he gives the Crowne from them, and puts it upon Charity alone. It is true, Faith, Hope, and Charity are all of a ranke, heavenly Vertues all, and all neceſſary to Chriſtians, which Tongues, and Propheſie, and Miracles are not, and yet even among theſe, Charity hath the preheminence. Theſe three indeed ſurmount all other perfections; none attaine to the dignity of theſe, and yet Charity carrieth away the dignity even among theſe. *Now abide faith, hope, and charity, theſe three; but the greateſt of theſe is charity.*

In which words yee may note the propoſition it ſelfe, and the reference of it. The Propoſition is a definitive concluſion for the greatneſſe of Charity above all other vertues whatſoever, and the Reference is that which followes preſently after, in the beginning of the next Chapter, *follow after Charity*. Which very well depends upon the end of the Chapter before, for thereafter the Apoſtle had diſcourſed of ſeverall gifts, Miracles, healings, helpes, governements, diverſities of Tongues, he concludes

cludes, *Covet you earnestly the best gifts, and yet shew I unto you a more excellent way.* That more excellent way is Charity, which presently after followes in the beginning of this Chapter, *Follow Charity* therefore rather then any, for all other gifts whatsoever doe but serve to and under Charity. They vanish and decay, but Charity never fadeth: whether it be Prophesies, they shall faile; or Tongues, they shall cease; or knowledge, it shall vanish; but love shall never fall away: follow love therefore above all.

When the Apostle had thus preferred Charity above all the rest, hee reflects in the last place upon those things, that seeme of the same nature with it. Faith and Hope appeare fully as necessary as Charity, and as long lasting: For though Prophecy and Tongues last not, neither according to the act, nor the habit, but are infused rarely, and particularly into some men, not into others; at some times, and not at others: yet Faith and Hope are at all times, and in all Christian men alike. None can be a member of Christ without these two, any more, then without Charity. Nor can Charity consist without these two in this world; so that take Faith away, take away Hope, and Charity falls to the ground; and consequently all Christianity with them: Though therefore Charity take place of all the rest, yet let it not be set above these. Let Faith and Hope goe hand in hand with Charity at least. Nay saith the Apostle, *The greatest of these is charity*; That is, Faith and Hope must give place to Charity, though all vertues else give place to them. It is true, they be all necessary, and perpetuall in this life, all three of them. No Christian can be without every one of them, it is granted: All our labour tends to these three and these are the summe of whatsoever perfection can be named. *Nunc ergo manent* now therefore they abide abid as it were at the foot of the account, having cast up all other miraculous gifts and graces, here is the totall; take all in a little, it is but Faith, Hope, and Charity which all amount to. But even in this totall consisting as it were of three Figures, mistake not the quantity, Charity is the greatest of the three.

As all other things tend to the building up of these; so two of these that is, Faith and Hope it seise, tend to the building up of Charity, and Charity is the top of the building, Charity is the Crowne of all the rest; not only surmounting other Graces, but these too. Surmounting them and outlasting them; for though Faith and Hope last, and abide throughout all the course of this life, as needfull as Charity; yet in the next life, onely Charity shall abide; Faith and Hope shall then have no more place. And therefore let not faith and hope (how fundamentall soever) disdaine to

yeeld to Charity. Charity is greater then Faith and Hope, Charity is the higheſt of the three, and if it bee ſo, *follow after charity*; what ever perfection elſe yee attaine, let all ſerve to this, and let love be the end and ſcope, and meaſure of all.

This is the ſumme of the Apoſtles Doctrin, and it is ſure no impertinent one of ours for theſe times. Wherein, as if Charity were not the greateſt vertue, but the leaſt of all, every mans gifts, and endowments tend to Charity in the laſt place, each ſtriving to reare up his owne glory, or advance his owne profit, every one looking on his owne things, and not the things that are Jeſus Chriſts. Wherein, above all other heavenly fires, Charity is neareſt to cinders; zeale it may be burning, and deſire and courage, and confidence all of a flame; but the love of too many waxing cold. Never more needfull ſure for Charity to bee preached of, the World being ſo full of rents and diviſions; the Church ſo diſtracted with factions and Schiſme, while few regard the publike, ſo their private may be ſafe. Faith and Hope much boaſted of, but little good Workes ſeene. Knowledge and Revelation of the Spirit mightily talked of, but little peace and amity one towards another. If ever therefore it were ſeaſonable to have Charity commended and preſſed upon us, I thinke never more then in theſe laſt and worſt daies. Heare therefore the judgement of St. *Paul*, St. *Paul* as ful of miraculous gifts as ever any, as zealous for the honour of faith as none more, as paineful in his labours for the Goſpell, and as patient in hope as all the Apoſtles beſide: and yet preferring Charity above all. *Now abide theſe three, faith, hope, and charity; but the greateſt of theſe is charity.*

Two parts we find in the words, one declarative, touching the eminence of theſe three vertues. *Now abide faith, hope, and charity*, theſe three. Another Comparative, touching the preheminence of Charity: or rather if you will, both of them Comparative. Firſt theſe three preferred above all other vertues; *Now abide theſe three, faith, hope, and charity*: And Secondly, Charity preferred higheſt amongſt them, *the greateſt of theſe is charity*. In the former of theſe yee may obſerve, firſt the vertues themſelves, and then what is affirmed of them. The vertues themſelves are theſe; Faith, Hope, and Charity. Then it is affirmed of them that they are three, and that they abide ſo: *Now abide theſe three &c.* We ſhall firſt (God willing) ſurvey the vertues themſelves, what they are. Secondly, how they are three eminent above others, and connected between themſelves. And Thirdly, how Charity is preferred above the other two, *the greateſt of theſe is charity*. We begin with the vertues themſelves, what they are: *Faith, Hope, and Charity.*

For

For the first of them, *viz. Faith*, what that is, Saint *Paul* himselfe saves us the labour, and seemes to define that to our hands. *Heb.* 11. 1. *Faith is the substance of things hoped for, the evidence of things not seene.* To understand which, yee are to note the proper act of Faith, and that is to beleeve. Beleeving is (as the Schoole-men define it) an assent of the mind unto somewhat, the truth of which is not clearely perceived, but taken upon credit. As that such and such Cities are in the World, *Rome*, & *Venice*, which perhaps we have had never seene; such and such men have lived before our times; *Tully* and *Cato* which wee have never knowne. A great difference there is betwixt this, and perfect science, as betweene this and weake conjecture. For perfect science, is of things we either perceive by the sence, as that Snow is white, and Fire is hot, and the like; or else see clearely by the light of the understanding, as that every part is lesse then the whole, every whole double to its halfe. Such things as these are more then beleeved, they are perfectly knowne; those onely are beleeved which are fully assented to, and yet not perfectly known. So in Christs healing the sick of the Palsie, the Apostles and others that saw it done, they had perfect knowledge. Wee that have the story in the Gospell, have onely the beleefe of it; Infidels not so much as the beleefe. I have insisted on this, the rather to shew the meaning of the Apostle, how *faith is of things not seene.* For if wee have perfect knowledge, that is full sight of what we beleeve, our beleefe is at an end: That is not faith, but vision. Faith then is a beleefe, relying upon the credit of others, concerning things we doe not perfectly know.

But all this comes not home to Divinity. The faith the Apostle speaks of, is concerning some speciall things, and some speciall kind of credit; and that is a religious beleefe of what God hath revealed, and particularly of such things as concerne our salvation. So that Divine faith is properly an assent to divine Revelation.

When we beleeve such and such things, because God hath declared them; and thus before any Scripture *Abraham* beleeved the promise of God concerning his Posterity, and it was imputed unto him for righteousnesse: And *Noah* beleeved God, fore-telling the Floud, and prepared the Arke for safety of himselfe and his Houshold. Thus faith is more antient then Scripture. But since the Scriptures were written and the Canon finished, and Revelation ceased in the mouthes of the Prophets, and Apostles: Now all Divine Revelation is confined within the Scriptures, and the written Booke of the Bibles become now the adæquate object of faith, sith no divine Revelation we know in these daies,

any where ſave in Scripture. And yet all things in Scripture doe not alike eſſentially belong to our faith, but chiefly thoſe things that concerne our ſalvation; for, *Faith* (ſaith St. *Paul*) *is the ſubſtance of things hoped for*: ſo that thoſe eternall bleſſings wee expect and hope for in the world to come, thoſe are the principall matter of faith. Hence comes the applying and particular faith, whereby we beleeve our ſins remitted, our ſelves reconciled into Gods favour, and all the promiſes made to the faithfull in Scripture, particularly and perſonally belonging to us.

I know there are many cavils betwixt our Writers and the Romiſh, about the true nature of Faith. *Bellarmine* and his Crue would have Faith no more than a bare aſſent to Gods revealed Truth, as that Chriſt is the true Son of God, that he was made man, that he ſuffered, was buried, roſe againe, and the like. *Calvin*, and thoſe that follow him, would have it more than a bare aſſent, namely together with our aſſenting, an applying all the benefit of what we beleeve to our ſelves, as that Chriſt died and roſe againe for me, that my ſins are remitted, that I ſhall be glorified in the reſurrection of the body, and the life everlaſting.

But this is objected by Popiſh writers to belong to Hope. So *Lapide*, What is Hope (ſaith he) if this be Faith? If I muſt beleeve my ſelfe in the number of the Elect, that I ſhall perſevere to the end and be ſaved: Why Hope can doe no more? To ſalve this doubt, we muſt in the ſecond place enquire into the nature of Hope: and it is defined by the Schoole to be, *Expectatio boni ardui futuri*; An expectation of ſome great good to come. Here we may obſerve immediately no ſmall difference from faith; for the act of faith is to beleeve, the act of hope to expect, or look for. Faith beleeves things good and bad, Hell as well as heaven, torments to come as well as bleſſedneſſe: Hope fixes only upon that which is good, we hope for no other things than thoſe that concerne our happineſſe: Faith is alſo as well of things paſt, as of things to come; but Hope is only of things to come. We beleeve that Chriſt died, and roſe againe, by faith, as well as that hee ſhall come to judgement: wee cannot hope that Chriſt ſhall riſe again, as we hope he ſhal come to judgement. So then as *Heſſuſius*, *Heſſuſius* well notes, there is no ſuch confuſion betwixt our Faith & Hope, as *Lapide* talks of; for by faith we beleeve all manner of good things and evill things revealed in Gods word, be they paſt, preſent, or to come. But by Hope wee

embrace

embrace only good things, and thoſe neither paſt nor preſent, but to come: and ſuch as wee earneſtly deſire and wait for. Conſequently that my ſins are remitted, is not matter of Hope, but of Faith; for this is a thing preſent. That I am an elect child of God, not matter of Hope neither, but of Faith; for it is a thing paſt, our election is from eternitie. But that I ſhall perſevere and be ſaved, that is a matter as well of Hope as of Faith, becauſe it is a future good. Herein only is the difference, that by faith I beleeve my ſalvation to come, and aſſent unto it, as a ſure thing; but by Hope I long and wait for my ſalvation to come, and wiſh and pray for it, as a good thing. So that faith is the ground of hope, and hope the perfection of faith. No ſuch confuſion therefore betwixt a juſtifying faith and a religious hope, as our cavilling Romaniſts imagine. By this you ſee how faith and hope differ; we come in the next place to charitie, which is defined by the learned, to be *Habitus quo diligitur Deus propter ſeipſum, & proximus propter Deum*; A vertue whereby wee love God for himſelfe, and our neighbour for Gods ſake. This appeares immediately diſtinguiſhed from faith and hope, for the act of faith is to beleeve, of hope to expect, but of charitie to love. Againe, faith beleeves things abſent only, and not ſeene, but charitie loves as well what it ſees, as what it ſees not. And hope looks only for things to come; but charitie loves things preſent likewiſe, ſo that charitie is larger and fuller than either of the other.

Neverthelеſſe, it cannot be denyed, though charitie be larger, yet it proceeds from the other; for faith is the root both of charitie & hope too. He that comes to God, muſt beleeve that God is (ſaith St. *Paul*) & that he is a rewarder of them that ſeek him; muſt beleeve firſt that God is, there is faith then, and faith firſt of all. And ſecondly, that he is a rewarder of them that ſeeke him: there is the ground of hope, ſuppoſe which, and charitie will follow: for if I hope for reward from God, I cannot be ſo unnaturall as not to love him, if it be but for the benefit ſake I hope to receive from him: Hope of earthly benefits begets love, how much more hope of heavenly. But untill faith and hope have gotten place, I cannot love. For before faith comes there is no knowledge of God at all, and if no knowledge, then ſure no love; for, *Ignoti nulla cupido*, We cannot love a thing we know not. And though we know and beleeve there is a God, yet untill wee find ſomewhat to hope for from this

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God, we cannot love him. Feare him we may indeed, and admire him, but not truly love him, till wee find in our faith the ſubſtance of things hoped for, that is, ſome benefits received or expected from him; and then comes in love, which yet is no true love, while it is but mercenarie, while it loves God only for hires ſake, for thoſe bleſſings it looks after from God; for make the beſt of ſuch a love, it is but a meere concupiſcentiall love, ſuch a love as a hungry man loves his meat with, or a needy man his money. Never is it right charitie indeed, till it come to *amor amicitiæ*, till we begin to love God as our ſelves: nay, not then neither is it right, till wee have attained to prefer him above our ſelves, & to love of him better, then when we have made God the ground and meaſure of our love, ſo that we love him in the firſt place, above all things elſe, and our ſelves and other creatures in the ſecond place, in and for God, then our charitie growes true and kindly indeed: plant ſuch a love in us once, and all the Commandements of God will be eaſie, then faith and hope wax ſtrong, and grow both the riper and the fairer by the heat of this love, and ſo yee ſee in part what theſe three vertues are, which is our firſt particular. In the next place wee proceed to ſee what is affirmed of them.

Three things yee may here obſerve delivered of theſe three vertues in common: Firſt, their number, they are three: Secondly, their continuance, they abide: Thirdly, the extent of their continuance, how long they abide, and that is *nunc*, during the ſtate of this preſent life. Now they abide, Faith, Hope, and Charitie, theſe three.

Theſe three firſt that points to their number, and it gives us to note firſt (ſaith *Cajetane*) that they are not all one and the ſame vertue, and therefore would not raſhly be confounded. Some, upon the former words of the Apoſtle, at the ſeventh verſe of this Chapter, Charitie beleeveth all things, hopeth all things, endureth all things, are ready to conclude that theſe three vertues grow at laſt into one, and all ſhut up in Charitie; for as much as beleeving is the act of faith, and yet the Apoſtle ſaith, Charitie beleeveth all things; and expecting, the act of Hope, and yet hee ſaith, Charitie hopeth all things. It ſhould ſeeme therefore, if charitie execute the acts of faith and hope, that faith and hope are at length confounded with charitie. But it is not ſo; the Apoſtle tels us they are three ſtill, and they remaine three, though charitie at length get

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the preheminence, and command the acts of both the other.

Three they are then, and only three; as no leſſe, ſo no more: no more vertues truly called Theologicall or Divine, but theſe; that is, vertues which fix upon God, as their immediate object. No? why is there not the Feare of God, and Pietie, and Zeale, and Invocation, and Confeſſion? And what is the immediate object of theſe but God? Right ſaith *Aquinas*, Other vertues may fix upon God too, but it is *mediantibus iſtis*, by the mediation of theſe. All other divine vertues doe but manifeſt our Faith, Hope, and Charity, or put them in execution. Only Faith, Hope, and Charity joyne us immediately to God; other graces joyne us to him by the meanes of theſe. As for example, What is Invocation and Prayer to God, but an effect of our Faith? and therefore unites us to the Almightie, becauſe it is made in faith? ſo faith comes between prayer and God. What is the feare of God, if it be a chaſte and filiall feare, but the fruit of our love? Wee cannot love God dearly, but wee muſt needs feare to loſe his favour. And if it be only a ſervile fear, then it is the fruit of our faith; wee feare the power and vengeance of God, becauſe we beleeve him to be Almighty. What elſe are Zeale and Piety, but fruits of our Charity likewiſe? Wee obey God, we are zealous for him. Why? but becauſe wee love him, ſo love comes between zeale & God. Patience & long ſuffering, what are they but effects of our hope? Therfore we are patient, becauſe we wait & hope for Gods help; ſo hope comes between patience and God. Theſe 3 then, & only theſe 3, Faith, Hope, & Charitie, are called vertues Theological, or truly divine, becauſe they fix immediately & wholly upon God; all other vertues but in & through theſe. God is the meaſure (ſaith *Cajetane*) the *Formalis ratio*, the entire object of faith, ſith what ever truth we beleeve by faith, we beleeve only for Gods ſake, becauſe wee beleeve God hath revealed it. What ever bleſſings we embrace by divine hope, it is for Gods cauſe too, who hath made us promiſes in his word to build our hope upon, who himſelfe is hoped for, as the true fountaine of our bliſſe. What ever good we fix upon by our Charitie, it is for Gods ſake alſo, God is the thing we love above all, & all things elſe but for & under God. So that theſe three, & none but theſe are the three vertues, properly and immediately divine, ſubordinate to no other. But are they not alſo ſubordinate among themſelves? Yes, that they are. And that makes ſuch a cõnexion between them, that where one abides, they abide all together: that abiding is the next point of our diviſion:

next after their number, their continuance. Now abide these three. Abide, how? why united and joyned together, as I told you, so that where one of them is, there must needs be the other. And abide, that is uninterruptedly, continually, as long as wee abide Christians; wee cannot bee in the favour of God without all of them. First, united they abide, where one is, there is the other. Where Charitie is, there must needs bee Hope, for Hope is the ground of love; we cannot love unlesse wee hope, to partake some good by what we love. And where Hope is, there must needs bee Faith; expect any blessing we cannot, unlesse wee first beleeve the goodnesse of that we hope for a blessing from. So that Charitie infers the rest: yea, and so doth faith also. For though it bee true, there is *Fides historica*, a bare historicall Faith, such an one as the Devils beleeve and tremble by, as St. *Iames* hath it, a Faith without Love: yet that is not the lively and justifying faith: true saving faith can be no more without love, than the body can be without life; it is a dead faith that lives not by charitie: and if saving faith include charitie, it must needs draw in hope too. For no charitie can be, unlesse it be founded in hope, as yee have heard already; so that take one of these, and take all; where one abide, all abide; where one is wanting, all are wanting. No marvell therefore the Apostle saith, now abide these three, that is, these three altogether. Take any one away, and the other fall to the ground.

And as they are thus necessarie one to another, so they are assistant and helpfull each to the other: Faith assistant to Hope, and Hope to Charitie, and Charitie to both, and everie of them to one another. For he that beleeves in God (saith *Haymo*) hopes also for those things which he finds promised from God; and the more he hopes, the stronger he beleeves: and beleeving and hoping things so excellent, he cannot choose but love. The more hee hopes, the more he delights in his hope; the more hee delights, the more hee must needs love: for delight cherisheth love, as love still begets more delight. Hence is it, that faith it selfe cannot stand, unlesse the delight of hope strengthen it and support it, that it may not bee wearie of beleeving. Nor can hope it selfe subsist, unlesse it bee grounded in faith, as it were an anchor upon a rock: nor can the rock long hold the anchor, nor the anchor cleave to the rock, unlesse Charitie like a strong cable fasten and pull both together: so that each of these help one another to abide; and abide any one or two cannot well, if the third be wanting. Thus you see their connexion in abiding.

Next there followes their continuance in abiding, and that yee may obſerve in the Adverb *Nunc*, the next point of our diviſion. Now they abide, that is, during the ſtate of our Chriſtianitie, or if yee will, of our mortalitie. During the ſtate of our Chriſtianitie, they are ſo neceſſarie that none can bee a moment without them, and abide in Gods favour. If his Charitie be gone, if he have loſt his firſt love, his life is gone. Of ſuch an one it may be ſaid, Thou haſt a name that thou liveſt, but thou art dead. If his hope be gone, he is wrapt in deſpaire. The ſhip hath loſt her anchor, and who ſhall ſave her from rocks or ſands? if hee have loſt his faith, the verie foundation of all is gone then. Hee is ſomewhat worſe than an Infidell, becauſe hee denies what once hee acknowledged. So that as long as wee live, theſe three vertues muſt live in us, or towards God wee live not: and if theſe things bee in us, they will make us wee ſhall not bee barren, nor unfruitfull, as Saint *Peter* ſaith: For theſe are the ſubſtance of all Religion, the ground and foundation of true righteouſneſſe (ſaith *Muſculus*) both in the Old and New Teſtament: without theſe all Ceremonies, all Sacraments, all outward worſhip is but dead. Sacraments may vary, and Ceremonies may vary, but theſe thorowout all parts of our life, and thorowout all ages of the world abide the ſame. There is but one Faith, one Hope, one Baptiſme, (ſaith St. *Paul*, *Epheſ.*4.) conſequently but one Charitie, as there is but one God, the maine object of Charity. Not only abide then theſe three vertues doe, but they abide ſtill the ſame.

And abide now; that is, in the ſoules of the faithfull, during the ſtate of mortality; for this *Now* points to our ſtate of mortality, as appeares by the verſe afore our Text, Now wee ſee thorow a glaſſe darkly, but then face to face. Now, that is, in the time of this life: Then, that is in the time of the next. So now abide Faith, Hope, and Charity, that is, all the while we live here: ſo doe not miracles, ſo do not tongues and propheſie, and the gifts ſpoken of before. For theſe are neither common to all the Elect, ſaith *Muſculus*, nor remaine to the end of our lives, nor yet neceſſarily include Hope and Charity: not common to all the Elect, for many good men want thoſe miraculous gifts, nor abide to the end of life; for they that have them, oftentimes are at a loſſe: the Prophets alway propheſie not, neither do the divinely-inſpired alwayes ſpeake with tongues, but at ſet times, as the Spirit moves them.

Neither doe theſe include Charity, for we may underſtand all Prophecy, and ſpeake with the tongues of men and Angels; yea, and have the gifts of Miracles too, to move mountaines, and yet for lack of Charity come to nothing. Charity therefore and Faith, and Hope, they abide to the laſt, ſo as none of the other doe. They continue the whole *Nunc* of our life, out to the end, and we cannot be a moment without them; that is, without the habite of them. As for the act, wee doe not perhaps alwaies actually beleeve, actually hope, or actually love, our weake frailty will not permit it; but yet we muſt alwaies have theſe Graces in habit, that is, ſtand ever prepared for the act, as occaſion ſerves. And thus they abide all three of them, neceſſarily and joyntly, and uninterruptedly, while wee abide in this world: abide they doe all three, but one of the three hath the advantage of them; for it not onely abides in this world, but in the next too. *Nunc & in ſæcula ſæculorũ*, That is Charity, and that is the reaſon why it is preferred above the other. *The greateſt of theſe is charity.* Which brings us to the ſecond generall, namely, the comparative part; wherein Charity carries the preheminence among the divine vertues themſelves: *Major autem horum charitas, &c.*

For the proofe of which Propoſition, obſerve firſt how Charity beares the ſway among the other. It commands, and moves, and (as it were) enlivens the reſt: Our love ſtirres us up to beleeve more and more, to hope more and more; and the more we love the ſtronger wee beleeve, the more earneſtly we hope. As it were the Soule over the members: ſo Charity commands all other vertues. All worke, all doe their parts at Charities bidding; ſo that very well by the Schoole-men ſhe is termed the eſſentiall forme of them all. For take Faith without Charity, and it is a cold and heartleſſe thing; no warmth, no ſpirit in it; we feele no joy in ſuch a faith at all. Take Hope without Charity, and what is it but a withering Herbe in cold of winter; no ſap, no juyce in it: there is neither delight nor feeling in either of them, till Love breath upon them and give them a new life. Then Faith is able to ſtand all encounters, and Hope lifts up her head in the foreſt tryalls; when Charity ſweetens them all. Charity therefore is the greateſt and higheſt of all vertues, ſo much better then Faith, and Hope, as the building is better then the foundation; as the fruite is better than the ſtalke that beares it.

Nay Charity, it is like the Sun among the leſſer Plannets, ſaith *Lapide*. It gives light and vigour, and ſoule to all other graces. It is like the fire among the Elements, like Gold among other metalls; like the Empyræan Heaven above the lower Orbes: like the Seraphims among the

leſſer Angels. For Charity is indeed the true Celeſtiall fire that inflames the hearts of Gods choſen. Charity the true Gold wherewith in a ſort we purchaſe heavenly Merchandiſe. Charity the true Empyræan Heaven, wherein dwells God and his Angels; that Heaven which enlightens, inſpires, and regulates all the reſt, Charity is the Seraphicall vertue indeed, which makes the Seraphims themſelves ardently burning, from whence they have their name. The ſame that the Sunne is in the World, the Magiſtrate in his City, the Mariner in his Veſſell is Charity in the heart of a Chriſtian. Without the Mariner the Veſſell flotes at randome, and periſheth; Without her Magiſtrate, the City falls to confuſion; without the Sun, the whole World were darke: and without Charity, our very life it ſelfe hath ſcarce any life in it. For Love is the life of life, Love is the ſoule of the World; ſo that God himſelfe is called by the name of love. 1 *John* 4. Nor wonder at Saint *John* for it, for of all the vertues in the World, none ſo nearely joynes and unites us to God as love doth; Conſequently Charity muſt bee the greateſt of all divine vertues, as *Aquinas* notes well. For among morall Vertues, that is the greateſt which comes neareſt to the rule of all vertue; to wit, Right reaſon That doth Prudence, which toucheth the rule as neare as neare may be, being it ſelfe nothing but the view of right reaſon. Conſequently prudence is the greateſt morall Vertue, becauſe it is next the Rule. And by the ſame reaſon is Charity the greateſt of all divine vertues, and morall too; for the Rule of divine vertues is not reaſon, but God that made reaſon, who is the Rule of reaſon it ſelfe. Conſequently that vertue which toucheth neareſt upon God, the prime Rule of Rules, muſt needs be the greateſt vertue that may be imagined, and that doth Charity. Charity joynes us cloſe to God, unites us as it were, and makes us one thing with him; fixes upon God as God is in himſelfe, which neither Faith nor Hope in this life can doe. For Faith fixes upon God indeed, but as he is under the vaile of Revelation.

There lyes a cloud betwixt the eye of Faith and her Maker; Hope fixes upon God, as upon a thing at diſtance, a thing that will be enjoyed hereafter, but is not yet. There lyes an *Intervallum*, a kind of long reach betwixt Hope and the object of it; while we hope, we have not yet attained. But love fixeth immediately and totally, and inſeparably upon her object. In my love, God is preſent to me, and with me, and in me: He in me and I in him, and I am as it were in the joyes of Heaven already while I am in the act of love: it twines about and imbraces, and cleaves and unites us together with what wee love, never to bee ſevered

from it. No wonder therefore that God and Charity are so nearely affianced, that one beareth the name of the other. And much lesse wonder, that Charity should be the greatest vertue, drawing nearer to God, then any perfection whatsoever. Charity it is that makes us rightly Sonnes of God (saith *Haymo*) Sonnes of his love, as God the Father of ours, nay makes us as it were demy-Gods upon earth, Light of Light, Spirit of Spirit, partakers in a manner of the divine nature, saith St. *Peter*, yea, by the happy Incarnation of Christ; *Bone of his bone, Flesh of his flesh; the very Mysticall members of his Body*, saith Saint *Paul*, *For we are members of his Body, of his Flesh, and of his Bone.* All this Charity makes us. What Grace or Vertue in the World therefore to compare with Charity?

Yes, Faith you will say justifies us, and onely Faith. If onely Faith, then not Charity. And Faith is as it were the hand that layes hold of our salvation. It is our Armour, our Shield against all temptations, the Shield of Faith Saint *Paul* calls it. It is our victory whereby wee overcome the world, *Hæc est victoria*, saith St. *Iohn, even, even your faith, It is that which first adopts us Sonnes of God, by which wee are Regenerated.* For Faith is the beginning of all acceptance, the Baptisme of Baptisme it selfe, *without which it is impossible to please God*, saith the Apostle. Moreover, Faith is the foundation of Charity, the very cause and roote of Love. Adde to this, that Faith is in the understanding part, which is the more noble: but Charity in the will and affections, which are more ignoble; And therefore in all these respects, Faith may doe well to challenge place of Charity, at least march even with it, not come behind it, in so unseemely ranke, as it were the Mother behind the Daughter.

To all which Objections the Commentators frame diverse answers; To goe backward with them. Whereas it is alleadged, Charity is in the affective part, the VVill; which is the more ignoble, but Faith in the intellectuall part: *viz.* the understanding, which is more excellent. *Aquinas* answers well, that the understanding is indeed more excellent then the VVill, because it inlightens and directs the will; but yet, it followes not for all that, but that the will may have a more excellent perfection belonging to it, then any the understanding can have. To which purpose note; that things are in the understanding in a spirituall and refined way: but the VVill fixes upon things as they are in themselves. Consequently earthly things, sensible objects, are in a more excellent way in our understanding, then they are in their owne natures (saith Saint *Austine*) but Divine and Heavenly things are more excellently in their owne

owne nature then they are in our understandings. Whereupon it followes, that the knowledge of earthly matters, and things below us, is better then the love of them; as the knowledge of pleasure, and honour, and riches; better then the love of these things, &c. but the love of Heavenly matters, and things above us, is better then the knowledge. So then, Faith and Charity being about the most excellent of heavenly things, *viz.* God himselfe, it followes Charity, which containes the love of God, must needs be better then Faith, which containes the knowledge of him onely. To the next, that Faith is the Mother of Charity. It is true, and yet Charity may be *Proles major parente*, a Daughter greater then the Mother. As the fruite is more excellent then the bough that beares it, and as the House excells the foundation; so doth Charity excell Faith. Faith is the beginning of all acceptance, it is right; and that which first initiates us to bee Sonnes of God. But not Faith without love, that is cerraine. For in our Baptisme wee not onely professe our Faith, but enter into Covenant with God, that wee will forsake the Devill, and keepe his Commandements. That is Charity, and never are wee Sonnes indeed, till we love our Faither; Faith is the shield of a Christian against temptations, we grant it: But Charity is the very arme that beares this shield, when Love is once planted in the Soule, it moves and commands all other powers. And Faith is the hand that layes hold of Christ, but Charity is the very heart that gives life to this hand. As for the point of Iustification, that requires some more exact decision, let us heare therefore learned Divines of both sides discusse that.

Faith onely justifies, *ergo* not Charity. Stay there: saith *Genevensis*, the Adverb onely may sometimes meane principally; as, onely vertue is true nobility, it excludes not other kinds of nobility, but onely puts them behind. *One thing have I desired of the Lord*, saith *David*, one thing above other, though many other besides. *Against thee onely have I sinned*, saith the same Prophet; that is, against thee principally, though he sinned also against *Bathshabe*, and *Vriah* as well as God. So Faith onely justifies, that is Faith principally, rather Faith then Charity; because Faith goes before Charity in our Justification, though Charity comes after and justifies more perfectly. Yee may perceive by the sound of his Doctrine, of what straine this man is. Saint *Paul* saith plainely, *By faith we are justified, and not by the workes of the Law*: that is, not by Charity, for what is Charity but keeping the Law? And this man saith, yes, by the worke of the Law, and by Faith both: is not this, plainely to give the Apostle the lye?

Much

Much better answers *Calvine*. Faith though it bee lesse then Charity in most regards yet in some respects it may be greater. As a more ignoble matter may be fitter for some uses, then a more precious. Gold is better then Iron, and yet to make a weapon of Iron is better then Gold. A King is better then a Mariner, and yet to guide a Ship a Marriner is better then a King. A man is better then a Horse, and yet to run a Race a Horse is better then a man. Thus though Charity be better then Faith, yet for this particular use of Justification, Faith may bee better then Charity.

Upon this comes in *Salmeron* very much, deriding *Calvin*, and tells us the comparison is quite out of square, for every thing is to bee taken in his owne kind. A Mariner and a King be cleane of diverse kinds. And though a King be never so excellent a King, yet a Mariner shall still be a better Mariner, that is, fitter to rule a Ship, though not to rule a Kingdome; but the comparison is to hold *in eodem genere*. *Peter* is a better footman then *Iohn*, therefore *Peter* runs better: *Iohn* a better Scribe then *Peter*, therefore *Iohn* writes better. So Faith is a better vertue then Charity, therefore it justifies better; it is a proper argument saith *Salmeron*, for justifying is the proper worke of vertue.

But here *Hesshusius* very well unites the knot, and states the matter beyond all further controversie, replying againe upon *Salmeron* singularly well, that he is deceived to say justification is the proper work of vertue. True indeed if justification, were by any merit of ours; if it were possible to be justified by any workes of the Law, then Charity might challenge the first place, because Charity is the fulfilling of the Law. But because no man is able to keepe the Law, therefore in very truth no vertue justifies; neither a small vertue nor a great vertue, nor the greatest of all. *For by the worke of the Law, no flesh shall be justified. Rom.* 3. But it is by applying the righteousnesse of another, which hath fulfilled the Law for us; that is our way of justifying now. *Being justified freely by his grace*, saith the Apostle, *through the redemption that is in Jesus Christ. Rom.* 3. 24. This kind of justification depends not upon any vertue, or any merit of man, but onely upon the mercies of God, and the merits of Jesus Christ.

Nor doth Faith justifie by any worth, or efficacy of its owne, but meerely as an instrument, which God hath ordained for us, to lay hold of his promises in Christ Jesus by; as it were the hand stretched out, whereby we draw to us the promises of the Gospell, and the benefits of the Mediator, like some Cord to keepe us from sinking. It is not the length

length of our arme, to reach to the banke; nor the ſtrength of this hand to lay hold, but the mercy of God caſting the Cord to us, by which wee are ſaved: but unleſſe we take hold by this hand, we ſinke notwithſtanding. So Faith, is the hand whereby we apprehend the meanes of our ſalvation; and therefore it is the inſtrument of our juſtifying onely, and not Charity. But in the meane time, Charity though it be not the hand, may be as the necke, or a nobler member, that joynes the whole body together: which though it cannot lay hold as the hand doth, yet muſt of neceſſity partake of the ſalvation of the whole body.

Well then, in this reſpect grant Charity inferiour to Faith, becauſe Faith rather juſtifies. But then there follow other reſpects againe, that ſet Faith as much behind Charity, in which regard the Apoſtle preferres Charity. As firſt, that Faith benefits none but him that hath it: but Charity extends to the whole Church, and to the benefit of others. Faith is like Seed hid in the ground, it appeares not outwardly: it is locked up in the heart. But Charity ſhines *ad extra*, it is apparant, it is beautifull in the eyes of men. Faith is but an imperfect thing, it is a beleeving of things which we doe not know; ſo is Hope, it is an expectation of things we doe not yet injoy. But Charity is a kind of preſent injoying of what we love, and ſo implyes perfection. Adde to this, that Faith diſtinguiſheth, and diſjoynes us from Infidels. So doth Hope likewiſe: but Charity combines and unites us with all men. In fine, Charity and Hope, though they doe abide, yet is it but *nunc*; for this preſent life, and no further; but Charity never faileth, that abides for ever. In the next World it ſhall accompany us no leſſe then in this, and bee far more perfect and more delightfull.

In this point Charity paſſeth all other vertues that can be named, none that can abide for evermore as Charity doth; & therefore charity is doubleleſſe the greateſt. Faith and Hope, how great how comfortable ſoever here they have their period. Beyond this life they cannot goe, for they both imply abſence of that thing they fixe upon: when therefore wee ſhall come in preſence of what we beleeve and hope for; Faith and Hope ſhall vaniſh. The Husbandman while hee ploweth, ploweth in hope (ſaith *Muſculus*) and by Hope he is ſuſtained and held up, till his fruites bee gathered into his Barne: but when the Harveſt is in his hands, what ſhould he further hope for? The like it is of Faith, He that hath heard of a gracious Prince, but never ſeene him, beleeves well; but when hee comes to ſee and know perfectly his beleefe ceaſeth: Viſion then takes up all in all. And ſo it ſhall be hereafter, when we ſhall come to ſee the

great King of Heaven and earth in his glory, which now onely wee beleeve, and to injoy that happineſſe in his preſence, which now wee hope for: Faith, and Hope ſhall then have an end, and Viſion and Fruition ſhall take up all in all.

In ſtead of beleeving and expecting, we ſhall then ſee and injoy. But even when we ſee and injoy, we ſhall love never the leſſe. The leſſe, nay the more a great deale ſaith *Catharinus*, if we loved ſo dearely that good we knew not, how ſtrong ſhall our affection be, when we ſhall come to know and ſee what we love? Never can the ſoule be wearied with that bleſſed ſight, never enough filled with that ſweeteſt love. For things eternall are much dearer belooved when we injoy them, then while wee deſire them, ſaith he. It is not ſo with temporall things. Theſe wee love dearely, while we long after them; but when we have once got them, we grow quickly weary of them. So ſhal it not be in heaven. Thoſe Celeſtiall joyes ſhall prove much ſweeter in the injoying, then now we can fancy in the deſiring. In them ſhall be the fulneſſe of joy, and pleaſure for evermore: ſuch a fulneſſe as ſhall never cloy us, and yet ſuch a one as ſhall alwaies content us: ſuch pleaſures as ſhall ever more delight us, and yet never wear y us, nor decay in the delighting. The longer we enjoy them, the more we ſhall be raviſhed with them; the fuller wee are filled, the more we ſhall ſtill deſire to be filled; and yet feele no emptineſſe at all. O bleſſed and unſpeakable happineſſe, to which that we may aſpire, beſeech we him, who is himſelfe the way, the truth, and the life, to direct our ſteps aright, that following him in the paths of Faith, of Hope, and Charity while we abide here, we may at length attaine that fulneſſe of viſion and fruition, and delight, which abide for ever in his preſence hereafter. *Amen.*

The end of the first Sermon.

The

THE SECOND SERMON.

Hebrews the 11. Chapter, the 6. verſe.

For he that commeth to God muſt beleeve that he is, and and that he is a Rewarder of them that diligently ſeeke him.

BEing indebted by my promiſe to handle particularly the Articles of the Creed, which is the ſumme of our Chriſtian faith, I have choſen this Scripture to begin with, which is the ſumme of the whole Creed, & of all the Articles in it. As Faith may bee called the Ground-worke of Religion, whereupon Hope and Charity, and all other Vertues are built: So this Scripture containes the ground-worke of faith it ſelf, the very foundation of that on which all Chriſtianity is founded. For as no Chriſtian can be ſaved without faith, ſo no faith poſſible, except wee bee perſwaded of thus much before hand: namely, *That God is, and that he is a Rewarder of them that diligently ſeeke him.*

Which ſentence I deemed ſo much the more neceſſary, to handle by way of preparative before the Articles of the Creed, becauſe it appeares

of more antiquity, and more universality then the Creed, and all the Articles of it: yea, more ancient then Scripture it selfe, out of which the Creed is taken. For thus much before any Scripture was written, was necessary for all men to beleeve, as appeares by the Apostles instance in this place. Saint *Paul* is discoursing here of the faith of the Patriarkes, and particularly of *Abel* and *Enochs* faith, *Enoch* (saith he) *was translated that he should not see death. And he was translated by faith. By faith he was translated, because he pleased God. And without faith it is impossible to please God*, upon which conclusion if any shall demand what faith had *Enoch*, or what faith *Abel*, that lived so long before any Scripture was written? why this faith they had saith Saint *Paul*, this at least, without which no faith is imaginable, nor any comming to God possible, namely that God is, *and that hee is a rewarder of them that seeke him.*

This faith they had, and this as it should seeme, was enough to please God, and to save them, as the world went then; but this is not enough for us now. We have more Revelations from Heaven, even abundant ones, in many ages, and many successions, in many writings of the Prophets and Apostles; and all these are necessary for us to beleeve now: Even all the written bookes of the Bible, and every thing contained in them: for we are to acknowledge them to be Gods Word, and if Gods Word, then to imbrace and beleeve them, and to doubt of nothing in them: So that the whole Scriptures are now become necessary for every Christian man of ripe reason, on perill of salvation to beleeve. To beleeve I say, but not particularly to know or remember; that is not necessary to salvation: for that is businesse enough for a learned Divine that hath nothing else to doe: to understand particulars of Scripture, and remember them. But all must bee beleeved, though beleeved by the most ignorant, and all received upon the credit of Gods Spirit, as Gods Word, whether knowne particularly or no.

And yet though all particulars neede not (by men of meane capacity) bee knowne, some must; some particulars of Scripture knowne explicitly, and beleeved expressly, or no salvation for men of ripe judgement possible. And those are the heads of *Christianity* summed up in the Creed, which is a short confession of our Faith, comprised by the primitive Fathers of the Church to that end, that every man might have it ready, as an abstract of all that was necessary. And this they did, not to make Lay-men careless or lazy, that they should not care to know more, but to direct yong beginners; and to leave all of all sorts without excuse,

excuſe, that would not know this. Becauſe (ſaith *Aquinas*) Faith is the ſubſtance of things hoped for. And thoſe things only belong eſſentially to ſaving faith, which concern our Hope, & the means of ſalvation. And becauſe many things contained in Scripture pertaine not ſo directly to theſe, as that *Iſaac* had two ſonnes, that *Iacob* was in Ægypt, and the like; therefore are thoſe points that directly concerne mens ſalvation, and the meanes of it, ſummed up in the Creed: ſo that all men are now neceſſarily bound to know and beleeve thus much at leaſt, how much ſoever they know more. Thus then the Scripture is now the rule of Faith, and the Creed is the ſumme of Faith, ſo much as is eſſentially neceſſary to every ones ſalvation. But of old, before the Scripture was written, this ground-work ſufficed. This may be called *Abels* and *Enochs* Creed, which is the preparative alſo to ours, and all mens elſe; namely, *that God is, and that he is a Rewarder of them that ſeeke him.*

The words being a concluſion, by way of Analyſis, ſeeme to imply not onely the ſumme of our Faith, but of our Hope and our Charity too, that is the ſubſtance of all Religion. For our Charity; that yee have touched in the firſt words, *Hee that comes to God*; Comes to God, that is, deſires to come neere him, to be joyned and united to him, ſaith *Eſtius*, and ſuch a comming is the very act of love. Then for our Hope, that yee have in the laſt words, namely, that *God is a Rewarder of them that ſeeke him*, that grounds our Hope. For our Faith, it is the very heart of the Text, that which the Apoſtle would infer: *He that comes muſt beleeve*, beleeve that God is, *and that he is a Rewarder*, &c.

So that upon preſuppoſall of the neceſſity of our love, St. *Paul* here grounds our faith and our hope too; or rather ſhewes that our love is to be grounded in faith and hope, or elſe it can never be a right love: Love is the top of the building, as yee heard laſt Sunday, Love the goodly Tarras, the beauty, the Crowne, and ſuperſtructure of all. Well, but *Cogitans ædificium charitatis neceſſe eſt ponat fundamentum fidei*, ſaith a Father, He that would build up this goodly Tower of Charity, muſt lay the foundation low and ſtrong in a ſure faith. *Oportet accedentem credere*, Hee that comes, that is, he that would draw nigh to God by his love, muſt firſt approach by his faith: *He that commeth to God, muſt beleeve that he is.*

That the Apoſtles way of arguing is thus analyticall, appeares by what goes before. There St. *Paul* tels us of *Enochs* tranſlation

at the first verse; translation to heaven, that is, glorification; glorification presupposes sanctification. Before hee was translated, *Enoch* had this testimony, that hee pleased God: Please God, how could he? except hee came to him, that is, except hee loved him. For as glorification is the end of our way, and implyes an arrivall to, and an union with God. So Sanctification, which is by Charity, is the course of our way, by which wee still get ground, and come neerer and neerer. Now impossible we should reach the end of our way, and bee joyned to God, except wee come along the way, and draw towards God. Impossible to come, unlesse we first beleeve. So that here is a concatenation of duties (as *Estius* notes) one hanging as it were in a chaine upon another: no glorification, no union with God, except wee first please him: no pleasing him, unlesse we come to him by love: no love, no comming, unlesse we take faith in our way, unlesse we first beleeve: and no beleefe possible, no faith, not the least graine of it, except wee beleeve this; namely, *that God is, and that he is a Rewarder of them that seek him.*

So that here yee have love, and faith, and hope, all knit together: here yee have likewise all three degrees of faith, namely, *Credere Deum, Credere Deo*, and *Credere in Deum*; To beleeve that God is, that we have in expresse termes, *Hee that comes to God, must beleeve that he is: Credere Deo*, To beleeve or give credit to God and his word, that is implyed in the act of beleeving; for if wee must beleeve that God is, whom shall we beleeve about it? whom shall wee give credit to that this is so, to whom but God? As hee that comes must beleeve that God is, so hee must beleeve God, and none but God revealing of this, sith God only is fit to be relyed on; and then *Credere in Deum*, to beleeve in God, that is implyed in the last words, to wit, *that God is a Rewarder of them that seeke him.* Hee that beleeves God a Rewarder, puts his trust in him for his salvation; so here is the perfection of faith in all three kinds. To beleeve that God is, to beleeve God concerning this, and whatever he reveales elfe; and to beleeve in God, that hee will reward and save us while we diligently seek him.

We proceed to the handling of the words, which consist as it were of foure steps or degrees of drawing nigh to God. The first comming, He that comes: The second beleeving, without which no comming, Hee that comes must beleeve: The third, beleefe of Gods being, without which no beleeving at all; for it is the first ground-

ground-work of all beleefe concerning God; Hee that comes muſt beleeve that God is: The fourth, beleefe of his providence or gracious dealing, that hee will reward us when wee ſeeke him, without which no comfortable beleeving: For little joy or encouragement in well-doing, to beleeve that God is, except we beleeve alſo that he is a Rewarder of ſuch as diligently ſeek him.

To take theſe in order, we begin with the firſt; *Accedentem*, He that comes: by which phraſe what ſhould bee meant, need not much trouble us to enquire, ſure we are it can be no corporall comming; for God is neither a corporall thing, nor corporally or locally diſtant from his creatures, He fils all places, *Ierem.* 23. *Nonne Cœlum & terram impleo? And whither ſhall I goe from thy preſence?* ſaith *David*. *In him wee live, wee move, and have our being*, ſaith Saint *Paul*. No great way need we to goe after him, for he is not far from every one of us, *Acts* 17. But as hee ſaith in another place, *The word is nigh to thee, even in your hearts, that yee may know it, and doe it*: So here God is nigh to us, if wee would ſeeke him, even in the midſt of us, in our very hearts, if wee would returne to our hearts by love, *Redite prævaricatores ad cor*, ſaith the Prophet, *Returne yee ſinners to your owne hearts*. Returne not *paſſibus pedum*, but *paſſibus affectuum*, ſaith a reverend father: Not with the ſteps of your feet, but by the ſteps of your affection. For they are indeed the ſoules feet, and this is the way of comming to God, namely, by ſetting our hearts upon him, by loving, by affecting, by longing after him. Thus Chriſt invites you to come, *Come yee that are weary and heavie laden*: thus *David*. *Come yee children, hearken unto me, I will teach you*: thus *Iſaiah*, chap. 1. verſ 16. *Come now and let us reaſon together, ſaith the Lord*, &c. *If your ſins were as red as ſcarlet, they ſhall be white as ſnow*.

So that comming to God, it is indeed by turning the courſe of our affections toward him, that is, by loving him. *Turne to the Lord with all your heart*, ſaith *Joel*. *And why will yee dye, ô houſe of Iſrael? turne rather and live*, ſaith *Ezechiel*. Now two things this turning or comming to God requires; One, *Averſio*, a turning away from the creature, a denying, a forſaking our ſelves: and then *Converſio*, a turning toward, an approaching, or drawing nigh to God. The turning away from our ſelves, that is, forſaking our owne wayes, as the Prophet *Eſay* hath it: If we come to God we muſt come out of the wrong way, and come into the right, or elſe

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no comming. And then the turning toward God, that is, right comming to him, and that is by love. Then indeed wee come to God, when wee give over the love of our selves, and begin to love God and his Commandements better then our selves. *If yee love me, keepe my Commandements*, saith Christ. To come to God therefore, it is to make God the end of our actions saith *Estius*, to set him alwaies before our eyes, and to propose him and his glory, the marke and scope of all that wee goe about. To draw nearer to him daily by growing more and more like him, in a holy life: according to that of St. *Iames, Draw nigh to God, and he will draw nigh to you. Iames* 4. Chap. and 8. verse. *Thus have I looked for thee in holinesse. Psal.* 63. to bend our mind upon him. *Psal.* 34. *They had an eye unto him and were lightned.* to long for him and waite for him, *I have waited for thy salvation O God, Gen.* 4. 9. *I have longed for thy saving health O Lord, and in thy Law is my delight. O God, my heart lusteth for thee. my flesh longeth after thee. Psal.* 63. to esteeme his favour above health or riches: *For thy loving kindnesse is better then life*, in the same Psalme. *The Law of thy mouth is dearer unto me then thousands of gold and silver.* Briefly to desire to bee joyned to him, *Whom have I in Heaven but thee, Psal.* 73. *My soule hath desired thee in the night: Like as the Hart panteth after the water Brooks, Ps.* 42. *When shall I come to appeare before the presence of God?* All these are so many severall expressions of our love, so many formes of comming to God. But come to him, how shall we except we enter into his way? And no entring possibly into that unlesse we beleeve, for Faith is the first step of the way. If Love and Charity be the building, Faith is the foundation, as I told you. If the service of God, and Sanctification be the way, why beleeving it is the doore of that way; the first entrance, the first beginning of it. No wonder therefore the Apostle adds faith presently upon it, as a thing without which no love, no approaching, no comming to God possible. *Oportet accedentem credere*, He that comes must beleeve. Which brings us on to the next gradation, namely, *beleeving*.

He that comes must beleeve, saith St. *Paul*, and it is no weake conclusion, for no small necessity lyes in the connection of these two. Hee must indeed, whosoever intends to come to God, unlesse hee will stand stock still, and no stirr forward one foot in the way; beleeve, and submit his judgement to God, before he can begin to come. For faith is the first step of all possible motion to Godward saith *Aquinas*. If our comming to God be a mentall comming, not a corporall; why beleefe is the very first act of the minds approaching, the very first thing that the mind can doe

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about God, is to beleeve, For impoſſible the will, or any other faculty ſhould make towards God, till the underſtanding have done his part. And impoſſible the underſtanding ſhould comprehend any thing concerning God, unleſſe beleeving leade the way. *Oportet diſcentem credere*, is the Philoſophers Rule; He that learnes any humane Science, muſt take diverſe things upon truſt at firſt entrance, and beleeve ſome principles before he ſees reaſon for them: And ſhall not God expect as much obedience at our hands in learning his divine Myſteries, which ſo farre ſurpaſſe our Reaſon? yes ſure, if the perfection of all our learning bee to know God, good reaſon this great perfection ſhould begin in imperfection: that we ſhould firſt beleeve, what wee know not; *I will hearken what the Lord God will ſay concerning me*, ſaith *David*. *Teach me O Lord the way of thy Statutes, O learne me true underſtanding and knowledge, for I have believed thy Commandements*. Mark that, there is the way to learn, namely by beleeving. *Every one therefore that hath heard and learned of my Father, commeth unto me* ſaith Chriſt. How learned ye, but by beleeving his Teacher?

Yea, but Chriſt himſelfe he learned without beleeving. Yee will ſay, And if beleeving were not neceſſary for Chriſt, how is it for us? yea, but Chriſt was head of the body, in which is the perfection of all Senses. *In Chriſt were hid all the treaſures of wiſdome and knowledge. In him dwelled the fulneſſe of the God-head bodily. He was the true light, that lightens all men elſe*, no need therefore of his beleeving; for beleeving is neceſſary for them that walke in darkneſſe but in Chriſt was no darkneſſe at all. *We walke as in an obſcure miſt, we ſee through a Glaſſe darkely*, ſaith Saint *Paul* but ſo did not Chriſt. *He ſaw face to face*. And therefore he had more then beleefe of divine things, hee had perfect knowledge and Sun light. Nay, he himſelfe was the Sun light, *the Sonne of Righteouſneſſe, which lightens every man that commeth into the World*. And when we ſhall come where Chriſt is, and be united to the beames of his glory, we ſhall then have Sun-light too. But as yet wee have but Candle-light, or Star-light, as Saint *Peter* calls it. *The Word of Prophecy, whereto you doe well to give heede*, ſaith he, *as to a light ſhining in a darke place, till the day dawne; and the day ſtarre ariſe in your hearts*. Till that day dawne, and the morning breake of eternity in the next life ſhine forth upon us; well are we, if we may injoy this Candle light, if we may be directed by the beames of divine Revelation, and walke by faith, not by ſight.

Meane while let us not grudge, that we have not ſo cleare a Viſion of

God, and heavenly things, as we would wish at first. It is necessary wee should grow by degrees, that the knowledge of divine things, may grow the more pleasant with us, the more wee are still inlightned: Happy are we that we enjoy the least perception of God in any degree that wee have the smallest spark of his knowledge in the dimmest way. For as the foolishnesse of God is wiser then men: so the very darkenesse of I may so call it of Gods wayes, is brighter then men: Better is it to have an obscure beleefe of his Mysteries, then the cleerest knowledge, the most perfect science of other matters, and let us content our selves so to know our Maker, as hee pleaseth to bee knowne, not goe about to square his deepe Counsells to our shallow judgements, sufficient to us to know that hee hath said, *without faith it is impossible to please God. Whatsoever is not of faith is sin. By faith we are justified, and not by the workes of the Law. Rom.* 3. It is God that justifies the circumcision by faith, and the uncircumcision through faith: *The life that I now live is by faith in the Sonne of God. He that beleeveth and is Baptized, shall bee saved, but hee that beleeveth not shall be damned.*

Yea, but yet a reason though may be rendred (one would thinke) for Gods Counsell in this; why he would tie all men that desire to bee saved, to this one meanes of beleeving. Reasons indeed may be rendred for this *oportet* many a one; but still the best reason of all is Gods Will: because he pleases to have it so: *oportet*, it is expedient, that hee who comes to God should beleeve. Why? first for Humilities sake saith *Estius*, because as by pride of our reason, and thirst of knowledge we tooke then our fall: so by submitting our knowledge to God, and by denying our owne reason in the obedience of faith, we might rise againe. Expedient thus to make good our Saviours Doctrine, *Except yee become as little Children, yee cannot enter into the Kingdome of God.* Expedient for Gods glory that we might owe all our knowledge of God to Gods own teaching by his Word, revealing it to us, according to that of the Prophet, *Every one shall be taught of God.* Expedient that thus the obedience of our faith might be more glorious in the eyes of Infidels, for what praise were it to doe any thing for Gods sake, if wee were led to it by perfect knowledge. There is no honour of faith saith *Gregory*, where we have manifest reason to induce our good working. And therefore that our love may be more apparant, let our knowledge bee obscure. Let us love what we see not. Let us suffer and die for Gods Truth, before wee have the perfect vision of it. Herein is the miracle of faith, that wee can forgoe things temporall before our eyes, for the desire of things eternall

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as yet not knowne. Thus the ſtrength of God is perfected in weakneſſe, and thus the foolishneſſe of our preaching goes beyond all the wiſedome of Philoſophers; that whereas they by all the ſtrength of their reaſon, could never perſwade an unlearned man for vertues ſake to part with his goods. Divine faith as weake as it is, will teach the ſimpleſt Chriſtian for his beleefe ſake to part with his life. Thus alſo men are trained up to obedience before they know, and attaine ſtill to know more by their progreſſe in obedience, according to that of our Saviour. *If any man will doe my Fathers Will, he ſhall know of my Doctrine whether it bee of God or no.* And therefore expedient it is every way both on our part and on Gods part, for our debaſing, and Gods exalting; for our proficiency and his excellency: for the conviction of Infidels and the edification of one another, that our apprehenſion of things divine, ſhould not bee ſcience, but credence; not knowledge, but faith onely. A ſtrong *Oportet* it is therefore, and a reaſonable one, He that comes to God muſt beleeve; and beleeve God himſelfe revealing himſelfe to him. And this is *Credere Deo*, he muſt beleeve; but what ye will aske? what is hee to beleeve? many things elſe that concerne his ſalvation: But this one eſpecially, which is the ground of all others; namely that God is: which brings us to the third gradation, touching the beleefe of Gods eſſence, which is *Credere Deum: He that comes to God muſt beleeve that God is, &c.*

Two points of beleefe wee have here lying before us, one concerning Gods exiſtence that he is. Another concerning his providence, *that he is a Rewarder of them that ſeeke him:* Both very neceſſary, to be taken in our way to all other points of faith: for all other in a manner depend on theſe. Neceſſary it is (ſaith *Calvine*) who ever propoſes to himſelfe the ſervice of a divine power, that he ſhould firſt beleeve ſuch a power there is; without which there were nothing to be ſought. And ſecondly, that he ſhould perſwade himſelfe ſomewhat were to be gained by his ſervice, that this power would reward thoſe that ſought to it; or otherwiſe all ſeeking were vaine. The firſt intimates a Treaſure as it were to be found, which may invite our labour: A God there is; he hath a certaine being. And the ſecond puts us in hope we may attaine this Treaſure, our labour ſhall not be without ſucceſſe. Wee ſhall finde this Treaſure, and bee inriched by it; for *God is a Rewarder of them that ſeeke him.*

Theſe two comprehend the two maine drifts of all reaſonable counſels and motions of the World. For every motion guided by reaſon (ſaith *Aquinas*) muſt have a Terme whereto, and an end wherefore, it is undertaken. The former is knowne by the queſtion *Quo?* whither tend

we; the latter by *Quamobrem*, to what purpoſe? as for example. The Merchant goes forth on his adventure: *quo*, whither? to ſuch a Port. *Quamobrem*, to what purpoſe? to Trade and get gaine. The Husbandman riſes early and gets him forth, whither? to his field. To what purpoſe? to Sow, or Reape, and the like. So here, he that intends a religious life, begins his progreſſe by faith, whither tends he? toward God; that is the Terme of the motion. Hee muſt beleeve firſt that God is. Then *quamobrem*, to what purpoſe tends hee? that he may obtain an eternall reward, that he may find mercy, and be ſayed; that yee may have in *Deum Remunratorem* in beleeving: *That God is a Rewarder of them that ſeeke him.*

And theſe two, virtually alſo containe the whole Creed (ſaith *Aquinas*) and conſequently, all that is eſſentially neceſſary to ſalvation. For (if yee marke it) the Creed either teacheth to beleeve what God is in himſelfe; or what he is towards us. Either it containes, *Finem ad quem*; or *media per quæ*, ſaith one, either the being of Gods divine Majeſty (which is the end of our heavenly Race) the marke whereto wee tend; or the meanes to arrive at this mark, the way that leades to God. The way that leades to God, is none but Chriſt the Redeemer. Hee himſelfe calls himſelfe *the way, the Truth, and the life.* So that all the Articles of the Creed, they pertaine either to the Deity, or the Humanity ſaith *Aquinas*. The Deity, which implyes the end whereto; and the Humanity of Chriſt, which implyes the way whereby. The former of theſe, belongs to the firſt part of our Text, *viz. our beleeving that God is.* And the latter belongs to the ſecond, *that God is a Rewarder of them that ſeeke him.*

To the firſt head of Gods being, yee may refer the firſt Article of the Creed, touching the unity of God, and his Omnipotence ſhewne in the worlds Creation. As alſo the ſecond touching the Deity of Chriſt. And the eight touching the perſon of the Holy Ghoſt, whereunto ſome adde the twelft and laſt touching the life everlaſting, which conſiſts in the viſion of the Deity. But more properly that belongs to the ſecond head, touching our beleefe; *that God is a Rewarder*: For life everlaſting, is indeed that bleſſed Reward we hope for from God. To this head likewiſe belong all other Articles that concerne the way to eternall life. As the Articles of our Saviours Incarnation, his Paſſion, Reſurrection, Aſcention, and comming to Judgement. The Articles that concerne the Catholick Church, *the forgiveneſſe of ſins*: and laſtly, the Articles which containe the Reward it ſelfe, as *the Reſurrection of the Body, and the life*

life everlaſting. So that in theſe two points, namely, *that God is, and that he is a Rewarder.* That God is the thing to be ſought, and that Chriſt and his benefits are the way to ſeek him by; that God in himſelfe is the fountaine of bliſſe, and that God (to reward thoſe that ſeek him) hath ſet forth in Chriſt the meanes of this bliſſe, is the ſumme and ſubſtance of the whole Creed: and conſequently (if thus interpreted) enough as *Salmeron* thinks, to ſave them that had no other Revelation.

To touch upon theſe two points in their order: Firſt, that God is, *Oportet*, It is neceſſary, ſaith Saint *Paul*, that whoſoever comes to God, ſhould beleeve in the firſt place that God is; for this is *Primum credendum*, the firſt thing wee can apprehend poſſibly concerning God, that he is, that hee hath a being; ſo that beleeve not this, and beleeve nothing. As there is no comming to God then, except we beleeve, ſo no beleeving in the leaſt degree, except we beleeve thus much touching Gods exiſtence, *quia eſt*, that hee hath a true being: for *an ſit*, whether a thing be or not, is *primum quærendum*, the firſt queſtion about any object that can poſſibly be made. Conſequently this point, it is not ſo much an Article of the Creed, as a preamble to it (ſaith one) as the maine ground-work, whereupon the whole Creed, and all the Articles of it leane.

That God is: note it well (ſaith *Chryſoſtome*) but not what hee is. The Apoſtle ſaith not, He that commeth muſt beleeve what God is, and be able as it were to define him. No: that is not *inter prima credenda*, among the firſt things to be beleeved, but among the laſt rather: a thing (in a manner) beyond our apprehenſion, while we are in this world, to perceive perfectly what God is, & reſerved rather for our hope in the next world (ſaith *Tena.*) For all the knowledge we have in this world, it is but only from the effects of God, his goodneſſe, or his power, or the like. But it is not any of Gods effects, nay, it is not all of them put together, will make up a perfect demonſtration of Gods eſſence, to ſhew us what hee is, but that he is. That he hath a being, that any of his effects will ſuffice to ſhew. Thus therefore in the firſt place, to be beleeved, *quia eſt Deus*, that God is.

And let us not make light of this (ſaith *Calvin*) becauſe the matter ſeemes ſmall: a poore degree of faith to apprehend but this, that God hath a being. The ſmaller it is, the more ſhame for their infidelitie, that can ſtick at this; for their impudence, that dare

call this in queſtion (ſaith he.) And let us learne thus much at leaſt by it, That even this fundamentall point touching Gods being, it is a point of faith, and comes from grace; it is Gods gift, and Gods mercie to us, that wee beleeve thus much: and did not his hand ſupport us, we ſhould be quickly ready to dout of this maine principle, to overthrow the foundation of faith, and to ſay in our hearts with the foole in the Pſalme, *There is no God.*

But it is not ſo ſmall a matter neither (ſaith *Tena*) as one would think at firſt, to beleeve that God is; for wee muſt beleeve him rightly, beleeve him a God at leaſt, that hee is before and beyond, and above all other things, and indeed the originall of all. For to have a groſſe conceit of God, as the fooliſh Heathen, to make an Idoll of him in our fancies, to beleeve him any corporall, mutable, or paſſible thing, is indeed to deſtroy his being, and to imply contradiction, to make him bee and not to bee; for that is not God, which is not the perfecteſt of all things elſe; yea which is not perfection it ſelfe, ſaith hee. So that in this point of Gods being, there is included in a manner Gods eternitie and Omnipotence, ſo *Aquinas*, That God is, and moſt truly is, is before all things elſe; and all other things are, becauſe he is.

Briefly, foure differences (as *Tena* notes) there are betwixt Gods being and the creatures, which unleſſe we apprehend rightly concerning God, we doe not beleeve that he is: Firſt, whereas the creature had firſt *non eſſe*, and then *eſſe*; firſt was not, and then at Gods pleaſure began to be. God is from all eternitie, never can wee imagine time wherin God was not. Secondly, whereas the creature depends in his being, upon ſuch and ſuch cauſes that produce it, upon ſuch and ſuch helps that ſuſtaine it; God is altogether independent and abſolute, beholding to no other cauſe, ſuſtained by no other help: Himſelfe the cauſe of all cauſes. Thirdly, whereas all creatures are variable, either in whole, or in part; the very Heavens themſelves ſubject to motion, and not in the ſame poſture to day that they were yeſterday; God is yeſterday, to day, and the ſame for ever, ſubject to no motion, lyable to no alteration, in whom is neither variablenes, nor ſhadow of change, ſaith St. *James*. Fourthly, whereas everie creature hath more in it of non Entitie, than of Entitie: It is in it ſelfe this or that, but it is no other thing: God is the fulneſſe of all Entitie, hath the being of all other things united and comprehended in himſelfe, but in a more excellent

excellent manner; ſo that what ever being, or goodneſſe is in the creature, the ſame is tranſcendently in God, and better in God than in the creature. Adde to this, that though ſome creatures remaine for ever, yet it is poſſible they ſhould not be; at leaſt ſuppoſe them taken away, yet the reſt of the creation might ſtand without them: but God, yee cannot take him away, but yee muſt take all things with him. All things in him live, and have their being; all things depend on his goodneſſe: ſo that remove that, and remove all the world. Nay, let the world and all be removed, yet the being of God remaines ſtill, God can be well enough without his creatures, as he is before them. So truly he is that he is, what he is, *Exod.* 3. 11. is, was, and ſhall be for evermore. Nay, is at all times in the Preſent Tenſe; neither was, nor ſhall be properly; but only is what he is, without beginning or ending: indeed one and the ſame thing with his owne eſſence, to whom *eſſe* and *exiſtere*; to be, and to manifeſt being: to ſubſiſt, and to continue his ſubſiſtence, are the ſame. All this, whoſoever beleeves that God is, ought to beleeve too, if not explicitely, yet vertually, or he knowes not what he beleeves; becauſe hee doth not beleeve God, rightly diſtinguiſhed from all his creatures.

But here ariſes no ſmall objection. All this in a manner may be found out by naturall reaſon; If by naturall reaſon, what need is there of faith? How, ſaith the Apoſtle, *He that commeth muſt beleeve that God is*; when it is poſſible by argument to demonſtrate him, beleeſe preſuppoſes want of knowledge, we cannot know and beleeve both at one time that God is. To this Commentators frame divers anſwers; as namely, that beleeſe may ſtand with ſome kind of knowledge, if it be but knowledge, *à poſteriori*, from the effects, as the knowledge of God is; ſo *Sameron*. Others, that the Apoſtle lyes the neceſſitie of beleeving, not ſo much upon this point, *that God is*, as upon the latter, that God *is a Rewarder of them that ſeeke him*: becauſe that is harder to demonſtrate. Others that the Apoſtle ſuppoſes not the beleeſe of this neceſſarie to all men; but only to beginners: for it is hee that commeth to God muſt beleeve, that is, in his firſt comming before hee be able to prove it: and others, that he muſt beleeve habitually, that is, have the habit of faith to beleeve Gods being, though hee had gotten the knowledge too. As the Diſciples which ſaw Chriſt crucified before their eyes, and ſo had perfect knowledge of his paſſion, yet might

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have habituall faith of it likewiſe, that is, ready to beleeve this Article alſo, if they did not know it as we at this day beleeve it.

To leave theſe devices, let us hearken to Saint *Auguſtine*, who in my mind gives the true anſwer, telling us; that though there be a naturall knowledge touching this point, that God is, yet it is far from a right knowledge: Nature can never attaine to a perfect apprehenſion of this without faith; for nature can go no further than nature, to ſhew God the Author of naturall good things, and conſequently naturall bleſsings, and no other to be expected from him; but that is the leaſt part of ſaving knowledge, to apprehend onely that God will be ſought and acknowledged by us, Author of naturall bleſsings. No, wee muſt conceive him the fountaine of ſupernaturall and eternall bleſsings, and not of temporall onely, which is a thing beyond Natures skill to teach us: Nature knowes no other life but this, and perceives neither reward nor puniſhment after death. But faith teacheth us this in the firſt place, and to looke upon God as our eternall portion in another life, that is not as the giver of naturall only, but ſupernaturall bleſsings.

It is but a vaine objection therefore, God may bee knowne by Nature; *ergo*, no need of faith. Nay ſure, to know the very being of God rightly we muſt be beholding to faith: for naturall knowledge is full of errours; our reaſon is dim and blind, ſince our fall taken in Paradiſe, and with much labour we do find out things before us (ſaith the wiſe man) but the things that are in heaven, who hath ſearched out? If God himſelfe reveale not ſuch things to us, we may grope long enough in the dark, and find nothing.

Adde to this; that admit of Natures knowledge, yet what are moſt part of men the better for that? It is ſo long in learning, that not one of a thouſand is the neerer for naturall knowledge. How many yeares muſt be ſpent? How many books turned, before wee can attaine one poore Science? And when wee have attained all, wee are far enough yet from attaining the knowledge of God, without a long circuit of demonſtration? So intricate are things divine (ſaith one) that in Natures ſearch thoſe principles ſtand laſt, which in the Doctrine of Faith are the very firſt. Beſides, what is it that Nature knowes? That God is without beginning or ending, the Maker of the world, and the like, why what is that to our faith? Where is the apprehending of God, as the Father of our Lord Ieſus Chriſt? As our Father by adoption? As our happine-

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and Hope in the next life. As the ſole object of our worſhip? As a Rewarder of thoſe that ſeek him? All this is far from Natures ſight. And therefore, bleſſed be God, for this help; that hee hath given us the light of Faith to direct us, and not laid it upon every one to know, but to beleeve; *Hee that commeth to God, muſt beleeve that God is.*

By this meanes now, all of all ſorts, ignorant and skilfull, learned and unlearned, ſhall be delivered from all laborious ſearch of this great principlt, and have it ready to their hands, ſaith *Cajetane:* by this meanes none ſhall need ſtick at it, or make any controverſie about it now. For Faith hath this advantage above Science (ſaith he) that of things which may be demonſtrated by reaſon, wee may venture to doubt and diſcourſe: But of things eſtabliſhed by Faith, no diſputing, no doubting. Moreover, let Science be never ſo cleare, yet few men would venture their lives upon Science; for it argues ſome preſumption upon our owne skill: but upon Faith it is glorious to jeopard our lives. For the truth of God it is honourable to dye, no pride in that, but abundance of humility, and ſelfe-denyall And therefore, to make men couragious in defence of this maine truth, and willing to dye in it; let it be a matter of faith, let it relye on Gods credit, not on our reaſon; let it bee, not hee that comes muſt know, but he that comes to God muſt beleeve that God is: Yea, but what ſhall he be the better for his beleefe, yee will aſk, to what purpoſe is his comming? To purpoſe enough, if yee mark the next point, and joyne that to it, for that makes it a gainfull comming: Then we come with hope and comfortable perſwaſion indeed. when we come not only beleeving *that God is*, but that *he is a Rewarder of them that ſeek him*, which is the fourth gradation, and the laſt point of our Diviſion.

We are now upon that which ſupports and ſtrengthens the weight of all our labour, without which our Faith would quickly hang downe her head, and our knees be feeble: For did we only beleeve that God is, & no more, what are we the nearer? The ninth ſphere is too, but ſo far from our reach, that we cannot communicate with it. Indeed, ſuppoſing God the beſt of all things, we might undertake to ſeeke him; but finding no reward, no advantage to be got by it, we ſhould quickly be weary of ſeeking. Reward, it is that animates all induſtry in the world, that encourages all Trades, nouriſhes all Sciences, and holds up all Profeſſions: upon hope of reward all de-

pend, take which away, and none will abide a fruitleſſe paines long. If the Husband-man plow not in hope, and ſow in hope, if he expects to reap nothing, yee need not perſwade him to be ſtill; Reward it is that gives life to all endevours: neceſſary therefore that hee that comes to God, ſhould beleeve this too, as beleeve that God is, without which he would never come: ſo beleeve, that *God is a rewarder of them that ſeeke him*, without which he would ſoone be weary of comming.

Thi part (as I told you) pertaines to Gods providence, and it is that indeed which makes our faith truly ſaving. For to beleeve only the being of God, as ſome vaine Philoſophers did, and not to beleeve that he hath a care of humane affaires, what can more tend to profaneneſſe and licentiouſneſſe? Such men *Iob* deſcribeth, *Iob* 22. 12. Is not God in the height of heaven? And behold the ſtars how high they are; and how then doth God know, can hee judge thorow the dark clouds? Thick clouds are a covering to him, that hee ſees not; and he walks in the circuit of heaven: What is the Almighty to us, that wee ſhould feare him? And what profit is there, if wee pray to him? *Iob* 21. 15. Whom *David* is faine to inſtruct better; Take heed yee unwiſe among the people, O yee fooles, when will yee underſtand? *Pſal* 93. 3. He that planted the eare, ſhall he not heare? Or hee that made the eye, ſhall hee not ſee? It is hee that teacheth man knowledge, ſhall he not know us, ſeeing hee knowes all our wayes? Thou art about my path, and about my bed; for lo there is not a word in my tongue, but thou O Lord knoweſt it altogether. And as hee knowes, ſo hee tries, ſo hee conſiders and rewards: His eyes behold the people, and his eye-lids trieth the children of men, that hee may reward the proud after their deſervings, that he may deliver the poor from him that is too ſtrong for him. I the Lord ſearch the heart, and trie the reines, that I may give to every one according to his works, *Jerem.* 17. By this faith we learne to lay hold on God, as the rock of our ſalvation, to call on him, to put our truſt in him, to love him, to cleave to him, without which no poſſible comming to him. And therefore he that commeth to God muſt beleeve this, or he is never the better for beleeving that God is; namely, that *God is alſo a Rewarder of them that ſeeke him.*

But what kind of Rewarder, yee will ask? There bee thoſe that think a Rewarder in a temporall way, by ſecular good things, will ſerve turne: As God rewarded *Abraham*, *Iſaac* and *Joſeph*, yea and

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Iehu, and *Cyrus* too: the reward of honour, long life, health, poſterity, and the like. Theſe ſome think enough to entitle God a Rewarder; and ſo they are: but theſe are not the rewards of his children, theſe are not the things he hath taught us to build our faith upon; it is not a Rewarder in this ſenſe, that the Apoſtle meanes him, when hee ſaith, *He that comes, muſt beleeve God a Rewarder*; for this is too unworthy a ſubject for faith to reſt upon: If faith be a divine and ſupernaturall thing (ſaith *Aquinas*) ſure it muſt looke for more than earthly and naturall bleſſings. And therefore though God be a Rewarder in this kind too, as hee hath promiſed Reward to a cup of cold water, yet this is not the principall reward in Saint *Pauls* intendment.

Not this; for this way God rewards not thoſe whom he loves beſt, not thoſe that ſeeke him moſt: For who ſees not how unequally temporall rewards are dealt? The ungodly for his owne luſt doth perſecute the poore, ſaith *David*, they corrupt others, and ſpeake of wicked blaſphemy; and yet their eyes ſwell with fatneſſe, and they doe even what they liſt: Lo theſe are the ungodly, and theſe proſper in the world, *Pſal.* 73. What ſhall wee ſay then? If theſe were the rewards that faith looked after, wee were in a poore caſe. If in this life only we had hope in Chriſt, we were of all men moſt miſerable, ſaith Saint *Paul*. No, it is the eternall and incomprehenſible reward of the next life, that is it wee are to look for; and that is a thing worthy of our faith indeed, and a thing alwayes rightly diſtributed. None but thoſe that ſeek God are ſo rewarded; none are capable of that reward, but ſuch as come by a true faith to this Rewarder.

Such a Reward (I ſay) is worthy of our faith; for this is no leſſe, nor no other, than God himſelfe: As himſelfe ſaith to *Abraham*, *I am thy ſhield, and thy exceeding great reward: The Lord is my portion, whom have I in heaven but thee? and there is none on earth that I deſire in compariſon of thee.* Hee that gives the hire, hee is himſelfe the hire: And that he is ſo, appeares by the very laſt words of the Text, for he *is a Rewarder* (ſaith the Apoſtle) *of them that ſeeke him.* Seeke him? why then he himſelfe is the Reward they are to ſeeke for: and ſo he is ſure. And that makes our faith truly divine, that makes it a ſaving faith indeed; for a ſaving faith is that that relyes upon God for our ſalvation, ſaith *Calvin*. Our ſalvation, what is that? or wherein lyes it, but in God himſelfe, and the enjoying of him? God

is the end of our ſalvation, and *God* is the meanes too; for the very way to this ſalvation, it is by *God* the Redeemer, by him that is *God* and Man, Chriſt Ieſus. And if we beleeve *God* a Rewarder, and beleeve him ſo by faith, we cannot leave Chriſt out, ſaith *Tena*: For he that hopes for reward from *God*, muſt hope alſo for the removall of all impediments that make him uncapable of rewarding; ſin is the maine impediment, and unleſſe ſin be removed, no poſſible pleaſing of *God*, no poſſible expectation of reward. Now ſin, it is taken away by none, but *God* the Redeemer; there is no other name given under heaven, whereby wee may expect ſalvation, but the name of Ieſus Chriſt: Conſequently all that look for reward from *God*, in, and through him, they muſt look for it, and looking for it through him, our faith taking Chriſt in, thus it becomes a ſaving faith indeed, thus it takes in the whole Creed, both concerning the end and the means, the Deitie and humanitie, the eſſence and the providence of *God*, the ſubſtance and the way of ſalvation. And therefore no marvell the Apoſtle layes it downe for a ſtrong concluſion, that no comming to *God*, but thus, no arriving to him ſure, but by both theſe; namely, that by our faith we beleeve *that God is*, and that hee *is a Rewarder of them that ſeeke him.*

And now to turne to a word of application, and ſo conclude: Three wayes we may make benefit of this Scripture, toward a good life, that is to ſay, by way of admonition, by way of reprehenſion, and by way of conſolation.

By way of admonition firſt, here is a caveat for Hypocrites, that boaſt only of their faith, and have no care to ſhew it in their works. The Apoſtle here in this Text aimes (one would think) at faith, and faith only: it is a kind of definition of faiths foundation, this ſentence, and yet here in the very foundation of faith, is an implication of good works: For here is firſt, Hee that comes to *God*, and that comming is (as I told you) by charity and good life; ſo beleefe is not enough there muſt be comming alſo. And then here is ſeeking of *God*, *God* is a Rewarder of none, but them that ſeeke him; it is not a Rewarder of them that beleeve in him only; note that the reward belongs to ſeekers: *Seeke the Lord while he may be found, Seeke the Lord and his ſtrength, Seeke his face for ever, Pſal.*105. They ſeeke him that draw neare unto him in good life, ſaith *Anſelme*. Nay, it is more than ſeeking, if yee note it: The Tranſlation hath it, *a Re-*

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warder of them that diligently seeke him: rightly answering the Originall, ἐκζητοῦσιν, which signifie properly a studious and earnest enquiring and searching him out; a searching for him, as *Salomon* wishes the young man to search for wisdome: *If thou seeke for her as for silver, and searcht for her as for hid treasure, Prov* 2 4. Sure it must be a seeking him, and him for himselfe, saith *Lapide*, not a seeking *God*, and other things; or *God* for by-respects, for temporall ends, to serve our owne turnes, joyne these together with our beleefe; namely a comming to *God*, a seeking him, a diligent seeking him, a seeking *God* himselfe, for his owne sake, and not other things with him; and then yee are in a faire way to your Reward; then you may beleeve the Reward belongs to you.

Secondly, for them that presume too much on their good works here is an admonition likewise. The Papists they catch hold of this Text to bolster out their opinions of merit by works. Mark (say they) *God* is a Rewarder of them that seeke him; yea, and all that come to *God* are bound to beleeve this; *Ergo*, *God* is a Rewarder of merit: For seeking implyes merit, and reward is a thing so properly belonging to merit, that no merit, and no reward: The Reward and Desert are Correlatives, say they: Nay, not so, may there not be a reward of grace, as well as of desert? as *God* sends his raine upon the just and unjust, and rewards many wicked men with good for evill? yes doubtlesse wee know, finding of *God* is properly the reward of seeking him. And yet the Prophet saith, *I was found of them that sought me not; I was made manifest unto them that asked not after me.* This was a Reward of grace sure, and not of desert, and so may the Reward of our seeking be. May? nay, so it must be; for impossible we should seeke *God* without his grace, impossible we should offer to come to him unlesse he give us the will: *For we are not able to thinke any thing as of our selves*, saith Saint *Paul*. As *God* therefore gives reward to them that seeke him, so hee had need give power likewise to seeke, that he may have whom to reward; for except he give it us, we cannot seeke. It is well observed therefore (by one) that the words are not, *God* is a Rewarder of men, *propter quærendum*, for their seeking; but *God* is a Rewarder *quærentium*, of them that seeke: Seeke we may, and by his grace only and his help, seek, why not? and so *God* be a Rewarder, not of our deserts, but of his owne gifts in our seeking.

This for admonition. For reprehension: many kind of offenders, we may take good occasion to taxe. To let goe those incredulous wretches that dare call these great principles in question, and doubt whether there be a God or no, or whether he bee Rewarder of those that seeke him; I suppose many others, that professe these points with their mouths, may be justly blamed, as disagreeing from them in their lives. And if it bee the lives of men must prove their faith, I pray how doe they prove their faith of Gods being, that yeeld him no manner of reverence in his House, nor any where else? That set light by his Word, by his Ministers, by his Sabbaths, by his Service; If they did beleeve there were no God at all, could they doe more to confirme it to the World? could they bee more prophane then many now adaies are? *If I be a Father*, saith God, *where is my honour? If I be a Master, where is my feare?* If there be a God, where is our outward acknowledgement of this God, in our Worship, in our Reverence, in our respect to his Ministers? in our Tithes and Offerings, and the like? To let goe these. What say yee to those men, that come to Church sometimes, and yet live worse then Infidels? lye, defraud, steale, forsweare, privily consume, and devoure their Brethren? Doe these beleeve that God is, think yee? They doe not live as if they did sure. In the third place, set your presumptuous insolent young Gallant, that scornes all Lawes, despises all government, makes a mock of all wholsome order, and triumphs in the contempt of all, as if hee knew none above him. How neare is this man in his life to saying *there is no God?* In the fourth place yee may set the curious disputer; he that will measure all grounds of faith by his reason; and beleeve no more then can be proved by demonstration. Let him remember that St. *Paul* here requires, this evident principle so often proved among Philosophers by reason, *viz.* that God is, to be imbraced of us Christians by faith, and not by science; he that comes to God must beleeve this: It is not expected he should prove it. And this for offenders against the first point, touching Gods essence.

Against the second touching his Providence; *That God is a Rewarder*, how many more seeme delinquents, and in their example appeare too much to forget this? First murmurers, and repiners, so much blamed, *Psal.* 37. that grieve at the prosperity of the wicked, that fret to see the unequall distributions of things Temporall, as if God had no better blessings then these; doe not these seeme to charge the Justice and Providence of God, as if he had forgotten to reward them that seeke him?

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Next unto whom, yee may joyne the backſlider; he that begins to doe well, and then gives over; as if his labour were not enough conſidered: As if he ſhould ſay, What profit is there in ſerving God? Sure I have cleanſed my heart in vaine &c. Nor may wee omit the politick worldling, he that thinkes to contrive all events whatſoever, and bring things to paſſe by his owne wits, as if there were no providence to be acknowledged. And the miſerable niggard, hee that will not part with any thing to the poore: that is, will not truſt God with a halfe penny. Is it likely theſe beleeve God, *a Rewarder of them that ſeeke him?* Nay ſure, if they did, they would be more liberall and more pious. In the laſt place ſet the lazy Chriſtian, that ſeekes after nothing at all; but loyters, and lyes abed, trifles out his time, and takes his eaſe: Doth this man (thinke you) perſwade himſelfe there is a Reward, belonging to ſeekers, that will not take the paines to ſeeke any thing for his ſoules health, nor his bodies neither? That ſeldome or never praies, never reads nor meditates, nor thinks on God. Nay ſure, if this man beleeve any reward from God, it is a doubt, but it is certaine he doth not greatly deſire it.

Laſt of all for conſolation, very fruitfull both Doctrines are. Firſt, *that God is*, it miniſters aboundant comfort to us, in all the chances, and changes, in all the diſtreſſes and troubles of our life; that however other things vary and change, God varies not. How ever other helps, other friends decay and periſh, yet God abides ſtill. Not ſo any comforts beſides him. Riches are now, but ſhortly they will not be: Health is here to day, but happily gone to morrow. Thy Father, and thy Mother, thy Husband, thy Patron are but for a time: ſhortly there will bee a time when thou muſt ſay of theſe things, they are not. But God, though all other things vaniſh and periſh, yet he is ſtill. Hee is a ſure friend, an everlaſting comfort. There is our joy, that though all other helpes bee taken away, God can never be taken away. He is ſtill where hee was. Nay though our ſelves be taken away, yet he is our hope, even in the midſt of death, *In him we live, we move, we are ſtil even when we are not.*

Secondly from his providence, aboundant comforts more. That though none elſe regard our godly living, our patient and painefull working, yet God will not forget it; we have a ſure rewarder of him. *God is not unrighteous, to forget your work and labor of love*, &c. And yet though we be not by and by rewarded, or recompenſed in theſe temporall things, let us not grieve as if we were unreſpected. For it is *Eſtus* his note, the word here ſignifies rather future then preſent: not ſo much that God

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is, as that he will be a Rewarder. Though he tarry, therfore wait for him. For certainely God will not forget his promiſe. And though he recompence not in temporall good things; yet remember he hath better Rewards in ſtore for us, and ſuch as are worthy our faith indeed, ſuch as he hath chiefly taught us to expect from him. That Reward is his owne ſelfe, which how ever other things may faile us, ſhall be ſure in the laſt place not to faile us: but to make us bleſſed for ever, in the viſion and fruition of him who is for ever. To which bleſſed viſion and fruition &c.

FINIS.